1:Layard E-5 (1914-1915) 1942
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from which paths go in all directions to the various dwelling enclosures. The great way now makes a right-angle turn towards the east. We are now on the low flat summit of the island. Following this road, in a few minutes we find ourselves in a new dancing-ground, half as long again as that of Pete-hul, giving a broad sense the other lacks, but at the same time being less compact, since there is here no natural arena. This is in fact two dancing-grounds joined end to end. In order to explain the existence of these dancing-grounds it is necessary to anticipate to some extent the chapters on Social Organisation by saying that, soon after the creation of Pete-hul, certain elements from this village seceded to found an offshoot village named Togh-vanu. These two together now form one patrilineally exogamous double-village called Pete-hul–Togh-vanu, which occupies the whole of the west Side of the Island. Each of these has its own dancing-ground, but that of the offshoot village Togh-vanu has been added to by the intrusion of an alien element, the survivors from Tolamp, one of the submerged islands already mentioned. These folk, having for some generations subsisted on the mainland, became finally so reduced in numbers that they could no longer support themselves as an independent community, and the last remnants of them, claiming kinship with the inhabitants of Togh-vanu, finally settled on Vao where the Togh-vanu folk gave them land and allowed them to build a new dancing-ground end to end with theirs.

Each of these two dancing-grounds has its own set of stone monuments, similar to those already seen at Pete-hul, and its own set of gongs. The westernmost, that which we enter first, belongs to Tolamp, the easternmost to Togh-vanu. Fig. 2 and Plates XIV, XV, XVII and XVIII illustrate some of the stone monuments belonging to Togh-vanu.

Towards the end of this dancing-ground a way leads down to the sea at the southern end of the beach called Kowu from which we have come, and which Togh-vanu is thus seen to share with its parent-village Pete-hul. This way also on approaching the beach divides into two, one path for the women and another for the men. We will not, however, go down this path, but will continue along the great way through the centre of the island which follows the slightly raised ridge that forms a minute watershed running across the island roughly from west to east.

Asymmetrical Division of the Island into Two unequal "Sides"

At the far end of Togh-vanu dancing-ground are more habitations, with paths radiating in all directions. At first sight these habitations, clustered together as they are, would appear to belong to one village. But they do not. Between them there runs an invisible line, here marked by a path but elsewhere by nothing, which divides off one side of Vao